

INDIANS AT THE AGENCIES

How Bees are Caught and Killed on Days of Distribution at Pine Ridge.

Trading at the Posts and Dances to While Away the Time—That Restless Savage Sitting Bull—Sympathy for Red Men.

AT THE AGENCIES.

Distribution of Beef and Dances of the Warriors After Getting Supplies.

Mr. S. C. Gilman, of this city, is conversant with the daily life of Indians, and yesterday he gave a Journal reporter some interesting details concerning those who frequent the agencies now frequently mentioned in the dispatches. "The Pine Ridge Indian agency, which seems to be the principal point in the present Indian troubles," he said, "is the supply station for the Ojibwa Sioux, who number about eight thousand, and occupy the extreme western part of the reservation in South Dakota. About a hundred miles east lies the Rosebud agency, and thirty miles south, over in Nebraska, the frontier town of Rushville, on the Fremont, Elkhorn & Missouri Valley R. Road, where the Indian freight depot is located, where all supplies are first received, and then taken to the agency by Indian teams. The whole surrounding country is wild and desolate—a great barren, rolling prairie region. Besides the Indian agencies, there are three trading stores, an Indian school and chapel, a postoffice and several log houses and cottages."

"The life about these agencies ordinarily must be dull," the reporter suggested. "It is monotonous for the most part," Mr. Gilman replied, "the work of the government officials being apparently routine, with certain days more active than the others. One day the work of the government comes every alternate Wednesday, and often draws a large number of visitors from the neighboring white settlements in time of peace. About the middle of the agency is a large corral, where the cattle which the government gives out to the Indians are quartered. From 200 to 300 head are usually issued in one day, and as each Indian is entitled to but one head, which must serve him a certain period, the men are constantly coming to the agency to participate in the issue. Add to this the squaws, papooses and old men, who turn out to look on, and an assembly is formed in the corral in the morning so really wild West in every detail that the timid white person present is apt to wish to be taken away. The ones who are to take part in the issue are mounted on horseback, armed with Winchester rifles, and plentifully supplied with cartridges. A belt around the waist, some, especially the young bucks, are decked out with feathers, and paint, and a bright costume, generally a yellow shirt and yellow leggings, with moccasins trimmed with beads and ornaments, while others not so gorgeously attired possess a shabby coat of rifle, enough to strike a chill into the bravest heart. Before the sport begins the bucks ride back and forth among each other, closely pursued by the Indians who ride the squaws and old men gathering in little groups around the enclosure. Finally the Indians are divided into two lines, one on each side of the corral, standing side by side, in two lines, which face each other, thus forming a narrow way or gambit, through which the Indians must pass. An Indian who takes his position in a little booth at the corral entrance, the gate is thrown back and the mounted men begin to rush toward the cattle, and shout and urge them down to the opening. Soon an animal appears in the gateway, hesitates for a moment, as though undecided whether to take the fate awaiting it, then, as others are pushing on behind, it plunges down between the two lines of horsemen toward the open country. The clerk in the booth calls out an Indian's name, a figure darts out from one of the lines and speeds after the victim, then, in a flash, the animal is caught, and the bull stumbles and falls. In a few moments the open prairie in front of the corral is swarming with cattle, close upon the heels of the Indians who ride their horses and handle their fire-arms with remarkable dexterity. Bang! bang! go their guns, and here and there the brutes drop over, hit in a vital spot. To an on-looker it seems as though dangerous confusion would ensue, but mounted policemen are lying around the perimeter of the corral, and everything comes out in systematic order. In the course of an hour the cattle are disposed of. The Indian cuts his bull up into long strips of meat, piles them on the back of his horse or pony, and starts for his lodge, leading the animal by a long rope tied to the halter. The family comes itself for a week and then waits for the next issue to come around in which they will be entitled to take part."

"What of the games at the agency?" "Over at the agency everything becomes bustling in the trading store bucks are hunting for much less than their real value, and buying tobacco, cigarettes, trinkets and ornaments. Outside in the streets young men and women are lounging in various attitudes, while faded old squaws and powdered young ones are gathered around in picturesque groups. What are the passions of the Indians on such occasions?"

"On such occasions the Indians often indulge in an Omaha dance. This is done hereafter the favorite one with the Sioux, and is always presented in a weird and barbarous manner. Along in the afternoon or evening a large number of warriors, arrayed in gorgeous style, and with their faces painted in various colors, squat around on the ground in a large circle, with several surrounding a drum, who commence a steady thumping, keeping time with their voices, the music, if such it may be called, becoming more and more emphatic, but always remaining in the same dull, monotonous strain. This is the orchestra, the rest of the circle being composed of actors. Suddenly an actor comes out into the center of the circle, and begins to stamp the ground and go through contortions that would make a clown blush to the spectator, but are full of meaning to the circle. The jumping actor is out on the war-path and going through the movements of some strange dance before he gets through he meets his enemy and usually kills him, but, in case he proves the victim, he simulates death until some friendly hand comes along and brings him back to life. Sometimes whole plays are enacted, in which several parts, moving around in the center of the circle, grunting and stamping the ground in a lively manner. The affair always concludes with a dog-fight, when several fender-toothed dogs are dashed up and devoured with relish. These oracles take the participants back to the days of warfare and hunting, and the burning of the spirit of the warrior forever burning in his breast. So long as he practices them he will always hold sacred the traditions of his people and cling to all their habits and customs. His hatred for the white people will never abate. He will always remain ungovernable and uncivilized, looked upon by the white people as a treacherous vagabond, and regarding the white people as intruders, who have wronged him from the front, who are the cause of his woes. When he is not lying around the agency he is roaming over the reservation with his squaws and papooses, pitching his 'tents,' a lodge of round canvas, in favorite spots and haunts, never losing an opportunity to run off the cattle that stray away occasionally from a ranchman's herd, and always ready to do all the other mischief possible."

"Are there no good Indians among them?" "Yes, and perhaps there are no better representatives of this class than Red Cloud, the chief of the Pine Ridge Indians. Red Cloud, at one time, was as ferocious as any of them, taking part in the Indian troubles of 1864, and being implicated in the massacre of a detachment of white soldiers at that time, but of late he has maintained a very friendly disposition toward the white people. He has discarded the barbaric habits of his tribe, and sets his savage people a good example by wearing dress of a modern, civilized type. Whether or not any new Red Clouds have come to the front, who are of white lineage, it is certain there is no 'white blood' in famous old chief's veins. He is a Sioux in face, form and expression, his voice possessing that deep, hoarse tone that is heard in no one but an Indian. He lives in an Indian village, a short distance from the agency, where a large number of Indians dwell, who have forsaken the canvas lodge for the more respectable log-hut. Scattered

over the reservation there will also be found some very industrious and thrifty Indians, possessing farms and stock that are worth thousands of dollars."

Mr. Gilman then spoke of the school as the most noteworthy feature about the agency. The building itself is large and well-constructed and fitted up with all the conveniences necessary for such an institution—school-rooms, dining-halls, cook-rooms, kitchens, sleeping apartments, etc. "At this place are taken," he continued, "little waifs of the prairie, their dark young minds become lit up with intelligence, and they are taught the ways of civilized life. An Indian child, so the teachers will tell you, is quick to learn, and the chance that takes place in the most stupid, wretched-looking ones brought into the school is indeed marvelous. And so we find among the savage tribes the goodly seed and the bad, and while the former are still some distance from perfect civilization they have become lifted far above their wilder and more turbulent brethren."

"What of Indian superstition?" "An Indian is intensely superstitious, and his love for the supernatural finds expression in curious songs and legends. To him the sun, moon and stars are gods, and the origin of the earth and everything upon it is accounted for on supernatural grounds. And yet his belief in a future existence comes very close to the white man's religion. He too, worships an invisible deity, the Great Spirit, and his heaven is a happy ground where life is eternal—a continual round of pleasure. His present delusion brings to mind similar cases that have occurred among the white people who have time and again become religiously mad over the second coming of the Messiah, some even putting on ascension robes and assembling in large numbers on the day set for his appearance. After a while the Indians become tired of waiting, and gradually forsake their cause. When the fierce blizzard sweeps down from the Rockies, and begins to howl over the plains of Dakota, the red man will get very cold, and when the provisions which he has stored away in the bad lands become exhausted, he will get very hungry, and when and Indian becomes cold and hungry the light in him disappears very suddenly and he grows quite pensive. Long before winter wears away the present Indian outbreak will probably come to an end; but even if it does not, the end will come in a matter of a few months. Weak and small in numbers, it is impossible for the Indian to wage warfare against his white brother. Ignorance and folly has thinned out his people, and the few remaining, if they will not become civilized, will soon disappear entirely from the face of the earth."

SITTING BULL AND RED CLOUD.

The Indian as He Comes in Contact with the White Man's Civilization.

The ghost-dancing among the Indians again brings Sitting Bull into the newspaper with a prominence rivaling that of at least one Democratic candidate for the presidential nomination. State Librarian Dunn, who is much better authority on Indians than the senior Indiana Senator, has his eye upon the ghost-dancing, and is awaiting developments. Mr. Dunn has studied the Indians, and written a very readable book on the subject. "The other day," said he to the reporter, in an easy conversation, "there was republished in a paper of this city one of the great New York dailies, which purported to be a sketch of Sitting Bull. It was a very good one, and I have in my book, in the chapter of Little Big Horn, the musical Indian name of Ta-tan-ka-yo-tan-ka. He is said to be a half-breed Ojibwa, though he signed the treaty of 1868 as an Ojibwa. His career until recently has been bloody and troublesome, and it may be that he will realize his sanguinary adventures, though he has grown too old for active service."

"Sitting Bull's animosity in the years gone by was chiefly directed against the Crow's." Mr. Dunn continued. "The Crow's were trying to adopt civilization, and they suffered severely from attacks of the Sioux. The reservation Indian who has honestly endeavored to come to the white man's style of living has had a hard time of it. The Crow's have been just as hard on him as out and kill white men and be thoroughly bad as to try to protect to good Indians and get neither protection nor reward for good behavior. But the Anglo-Saxon race is the most bigoted, intolerant and despotic the world ever knew. This is shown whenever it comes in contact with an inferior people. Our treatment of the negro is notoriously un-Christian, and today there is not one Anglo-Saxon in a thousand who doesn't despise the black man. We have treated the Indians badly as one people could treat another, and are still at it. Our treatment of the Chinese is a disgrace to civilization, and where we come in contact with the Mexican we put his rights under foot if we can. Indians are sensitive to religious excitement, and are almost any kind. They are simple and superstitious, but their religious ideas as a rule are not dangerous to their neighbors unless there is something else coupled with it. There is no more reason why the Messiah crowd should make the Indians dangerous than the Millerite mania would make those who adopt that cranky notion dangerous. When Indians are short of food and feel that they are starving, and to this is added the expectation of a Messiah who is to destroy their oppressors and give the red men the possession of the earth you will find them in a frame of mind ready for any overt act."

Here the reporter changed to turn his gaze on a picture in the State Library, where the ink occurred of the mild, benevolent countenance of the late John B. Dillon, who wrote the first history of the Indians. Mr. Dunn himself was the son of an Hon. Albert G. Porter, minister to Italy, is now putting the finishing touches to his history of the State, which will be the third.

"Mr. Dillon," resumed Mr. Dunn, "seldom expressed an opinion in his history. If you look through his work on Indians I do not think you will find in the main text a single word in favor of the Indian. But in every document that is quoted, wherever there is any mention of the Indians, you will find the Indians of the Indians, you will find it expressed in italics. Mr. Dillon's sympathy for the red man was very strong, indeed. The great men of the past who are acquainted with the Indians endeavored to do what was possible for them. Washington, Jefferson and William Henry Harrison may be mentioned prominently in this, as may also Gen. Sam Houston and others. If there is any place where civil service would sit, that place is in the history of the Indians."

The Farmers' Alliance Convention.

Philadelphia Press. The direction which the convention of the Farmers' Alliance has taken, probably determining whether the order shall continue to grow and increase in influence, or whether it shall be only one more futile effort to elevate the masses. When such an organization has achieved a certain degree of success and it is urged to make its power felt in politics the crisis in its existence has arrived. The Farmers' Alliance has reached that point. It showed such unexpected strength in the recent elections that designing men, both white and black, under the order, will seek to use it for their own purposes. Already the Democrats are making bids for a combination, offering to return for the vote the Alliance order, to advocate the principles of the order.

Such a political marriage would be a death blow to the Farmers' Alliance, and the objects it has in view. The farmers can have no sympathy with the Democratic party and its teachings. That party, in all its history, has never sought to legislate in favor of labor. It upheld slavery and bowed down to the slave oligarchy of the South. It amused itself by sneering at Northern workingmen as 'mud-sills' and 'greasy mechanics.' It kept free labor in competition with slave labor as long as it could, just as it now seeks, through free trade, to put the well-paid labor of this country on a level with the pauper labor of Europe. There is no home for the Farmers' Alliance in such a party, and if the farmers are inveigled into such a combination it will be a fatal blow to the end they have in view.

Burdette on the Christmas Card.

Ladies Home Journal. A letter of a dozen lines is better than a mass of a Christmas card, representing a howling snow-storm on the sea shore at midnight, with a woman dressed for bed, and a half dozen bare-foot children picking up sea-weed with hot-bones blooming on it, with a verse of poetry that doesn't rhyme, scan, or mean anything, printed in pale letters on a white ground on the margin of the nightmare.

MEN DETECTIVES SHADOWED

Crooks Who Have Been Tracked and Arrested for Their Repeated Crimes.

Old Local Bank and Sneak Robberies Recalled—Methods of Expert Pickpockets and Incidents of Rounding Up Victims.

A detective of this city, who has a national reputation, said, yesterday, that crooked people who are considered experts in their nefarious callings do not like to remain long in Indianapolis. "They dislike even to pass through the city," he continued, "for they know the orders are to run all suspicious characters or known crooks out of town. But it was not always so. I remember once during a fair week, before the police department had a detective corps, there were a hundred 'good people' in the city, and after the fair, fully seven hundred empty pocket-books were found, where they had been shown by the pickpockets. That day when a large crowd was passing, and there were many crooks, thinking the crowd affords protection and a chance for work, will run the risk and come to the city."

"Has Indianapolis produced any noted crooks?" asked the reporter. "Yes, as the reporter is riding to Michigan, he remembered an old man named Dyson and his sons. The father was a telegraph operator, but abandoned his work to become a crackman, or sopher, as they are known. He taught his sons to be thieves, and they became known to all the police of the country. They did very little work here, counting their operations to other cities. Harry Southgate was their partner. Frank, the youngest son, became a very expert. Then there was 'Pink' Morrison, another gopher, who lived here. He was arrested once while walking from Reelerille to Greencastle for a robbery committed at the former place. An old revolver stolen from the safe completed the identity of the robber, and he was sent to the penitentiary for four years. He had only obtained a small amount of money, and after serving his time he left this part of the State, and the story of his being his connection with a robbery at Fort Wayne. He had made some money, married and bought property in Illinois, but while serving seven years, he found his wife had sold the place and gone away. Jack Reno, of Seymour, made his headquarters here, and was called a 'wandering' man. He robbed the State treasury in Missouri of \$50,000 and thirty thousand dollars' worth of bonds. The man who was with him, Reno's gang, and though found and gagged, was suspected and so worked upon that he confessed. Reno came to this city, and soon after his arrest, appeared in search of him. I knew him and pointed him out to the sheriff, who, with the assistance of patrolman Pryor, arrested him on the corner of Washington and Illinois streets. It happened that the funds stolen had in part to be made good by the sheriff, so as the 'Red' came to the city, he was in the hands of the law. He was sent to the penitentiary for four years. 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